1: Blackwood E-5 (1929-1930) 1935
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226 411 In the olden days they were made of the wood of a species of areca-palm (not the edible one) which is very hard. Four spikes were set outside and a fifth in the centre. They say these spears made so much splash that they frightened the fish and so were much less effective than the present ones. The spear is plunged into the middle of a shoal of small fish (*silohon*, P.) resembling sardines, which come close in shore so that they can easily be reached by a man standing on a log or wading in shallow water. The spear is sometimes thrown and then picked up, or it may be tied to the end of a fishing line and pulled back after each throw. It is also used from a canoe (outrigger). I have seen boys use the spear to pole the canoe, much as we pole a punt; at the appropriate moment the spear is thrown, the boy picks up a paddle from the bottom of the canoe, and paddles the canoe, standing, until he can retrieve the spear.

226 373 This method of fishing is frequently carried on at night, with the aid of torches made of bundles of coco-nut-palm leaf fronds tied back on to the stem. The natives do not regard the light as a lure, but say it helps them to see the fish which are then speared. A number of canoes will go out together and fish in line, looking very picturesque with the sparks flying. If a spark ignites a man's loin-cloth or burns his skin he promptly jumps overboard. They would not let me accompany them on these expeditions for fear of my clothing catching alight.

7. *Line and hook.*

226 227 A simple line may be used without a rod, being thrown by hand. It is usually provided nowadays with a small trade hook, baited with a small fish caught by one of the two methods just described. If no hook is to hand, the fish is tied on to the end of the line. Sometimes a bit of wood is used as a float (*ta'oig*). By this means are caught the larger fish which prey upon the *silohon* (*kabeluk* in the Petats dialect, I think the trevally fish). A rod may also be used for these, wielded by a man standing on a rock or a log close inshore, and making a cast whenever the jumping of the shoal of *silohon* indicates that they are being pursued.

226 373 Line-fishing is also carried on by torchlight; I have the names of several kinds of fish usually caught in this manner. Here again, the natives say that they use the torches not to attract the fish, but to enable them to see where the fish are.

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Fire-making by this method is practised by men and boys only. It is resorted to if easier means of obtaining fire are not available. I have seen it done in the bush, but only when we were some distance from a friendly village. The usual plan is to borrow a glowing stick from some one else's fire. One of the first and most frequent commands a child hears from its elders is '*Di ma ta tsura!*' 'Fetch fire.' The youngster, possibly an infant hardly able to walk, toddles off to the nearest hut and returns with a burning stick or a small portion of a smouldering log, with which a new fire is started. When on a journey, either walking or by canoe, lengths of smouldering log are carried, with which to rekindle the inevitable pipe. In an outrigger canoe the log is usually laid across the platform, and many canoes bear blackened marks where it has been allowed to burn down unnoticed. Serious accidents caused by this seem, however, to be rare.

A fire is kept smouldering in the huts all through the night. Any one who happens to wake up when it is low will stir up the embers or throw on another piece of wood. If it chances to go out, the woman to whom the house belongs will rekindle it as soon as she wakes, getting a smouldering ember from a neighbouring hut. The fire serves several purposes. It keeps the place warm—for nights even on the Equator can be distinctly cold, relatively speaking. The smoke serves as some protection against the mosquitoes. It is very likely that any one waking in the night will want to rekindle a pipe. The presence of a fire, however small, is also held to be a safeguard against a visit from one of the *urar*, the spirits of the dead, who are never very far away.

Torches are made by bending the fronds of a dry coco-nut palm leaf towards the distal end, where they are tied in a bundle. They burn for a long time. I am not sure whether any resinous substance is ever put into the bundle, but if so, it is not invariably the case, as I have seen many torches made and burned which had none. Even quite small children make these.

In their handling of fire these people exhibit a degree of casualness which frequently caused me, accustomed to the meticulous care exercised by American Indians, no little anxiety. Yet it is remarkable how little damage to person or property occurs through fires. Probably the extreme humidity of the climate is their salvation, but their escape seems to be rather the result of good luck than good judgement.